

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

---

*“Prayer is the key which opened this Gospel dispensation. It is the channel through which the Son communed with the Father, through which saints were strengthened to endure and rejoice in persecution, the gateway through which the repentant sinner may find his way back to God.”—ANTHONY W. IVINS.*

---

No. 14, Vol. 96

Thursday, April 5, 1934

Price One Penny

---

## THE GLORY OF GOD IN THE EARTH

ELDER SAMUEL O. BENNION

OF THE FIRST COUNCIL OF SEVENTY

A GREAT responsibility rests upon us as Latter-day Saints because God has given unto the world through His Church in these latter days the fundamental principles of life. Upon these principles we shall be judged, either for our glorification or for our condemnation, for He has made very clear the path that the children of men are to follow, in the revelations of this, the last dispensation of the Gospel of Jesus Christ. Through the organization which He has set up, His word has gone to all the Christian nations of the earth. During the past century there has never been a time when the Gospel has not been preached by His servants.

A little more than a century ago, a great revival in religion took place in the western part of the State of New York. The Prophet Joseph Smith, then a boy, attended some of these revival meetings to worship with his family.

Listening there to the contentions that existed among the so-called churches of the day, he became impressed with the desire that he ought to serve God, that he ought to become affiliated with one of the organizations. It did not occur to him that none of those organizations or churches was right. He felt that the authority of God must be in the earth, for he had been trained to worship the Lord from his childhood; but at this early period in his life he began to make investigation.

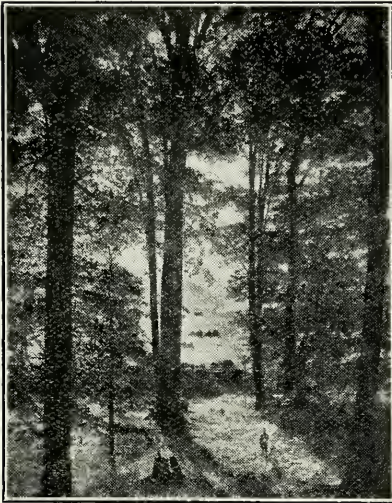
As a result of what he heard he began to study the Scripture, and he turned to the passage in the Bible where James writes: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

He felt that if anyone needed to be instructed of God, it was he. He had not prayed vocally before. He had not been taught,

as we are taught today, but he went out into the woods and opened his heart to God, for he needed that information.

He was visited by two personages upon that occasion. One pointing to the other called the boy by name saying: "Joseph, this is my beloved Son. Hear Him."

This was the beginning of this last dispensation of the Gospel of Jesus Christ. It was the fulfillment of the Lord's pledges that He had made through His prophets in the ages and centuries past. It was the beginning of the winding up scene of our Father's work in the earth.



The Sacred Grove near Palmyra, New York, where, in the spring of 1820, Joseph Smith received his first glorious vision.

At that time the Priesthood was not restored. Following Joseph's first great vision, he held, at different times, communications with angels and with his Father, through the revelations of Jesus Christ. A great many instructions were given to him, and he began to make record of them. He was given the Priesthood in 1829 by John the Baptist, who conferred upon him, and his fellow servant, Oliver Cowdery, the right and blessings of the Aaronic Priesthood. Shortly following this ordination he, together with Oliver, received the Greater or Melchizedek Priesthood, which authorized him to act in the name of Jesus Christ in the building up of

the Church. A marvellous work and a wonder was about to take place.

**W**E find the world at this time without a knowledge of God. When Joseph went into the woods to pray he asked the Lord which of these denominations he should join, and the Lord answered him saying that he was to join none of them. He stated that their creeds were an abomination in His sight, for He said: "They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

They were his sons and daughters, it is true. Among them were noble and great men, but they were without a guide, without leadership. They had not been instructed nor had they been schooled in the great problems of our eternal Father's work. They had, through the righteous desires of men, gathered together and formed societies, or churches. They had a desire to worship God, but they were without a light. They were without that power which holds men to the fine principles which our eternal Father intended His children to

become acquainted with, while they live in the earth. They were teaching that our Eternal Father was a great spirit, filling the immensity of space, everywhere present, but so small that He could dwell in the heart of the smallest child. In other words, they taught that he was a spirit without form.

One of the first things that Joseph beheld in his vision was that there were two personages, that he was in their image, and



The organization of the Church, April 6th, 1830. An ideal picture, by Brother William Boyd of Birmingham, depicting the memorable meeting in Peter Whitmer's home, out of which has grown the widespread organization of today.

that they were in his image. He saw the personality of God manifested unto him by their very eternal presence, and he became then a different man, different entirely from any other man in the world, because he had beheld the power of our Eternal Father and His Son, in their majesty and in their glory and in their calling as the great creators of heaven and earth.

He realized, as he pursued his course, that there was not to be found in the earth the true order of worship. He found that there was none who believed in the ante-mortal state or pre-existent state of man as taught in the Scriptures. The world was without a light. People had no idea of how they began in the earth, or where they came from, or in what form, because it was denied that men lived before they came here.

So the Prophet Joseph Smith began to establish more fully the true order of worship, and the Church was organized, under his direction, on the 6th of April, 1830. The Lord conferred upon Joseph the gifts and powers that go with the prophets of God, and made him one of the greatest of men, so far as his appoint-

ment was concerned; and the history of the man bears out the fact that he himself did become one of the greatest men that has ever graced the footstool of God.

Some two years after the organization of the Church, the Prophet brought forth this revelation, in which the Lord said:

Every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe—In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak. (Doctrine and Covenants 84: 64-70.)

These signs followed the true believer in the days of the ministry of Christ. But they were not now to be found in the earth. There was no reference to them in the sermons or practice of the day. Laying hands upon the sick, for their recovery, was an unheard of thing at the time when this Church had its beginning.

Further, the church organization had been changed. Following the crucifixion of the Master, and death of the apostles and the saints, there was a departure from the faith, a loss of organization. The word "apostle" was not heard among the so-called institutions or organizations of the earth. Apostles were not to be found; there had been a cessation of revelation. Men had not been living so as to keep prophets in their midst. There had been a general departure from the truth, and without light men and women were unable to follow after the plan Jesus lived and died for, and for which He established His name in the earth. "Where there is no vision," said an ancient apostle. "the people perish; but he that keepeth the law, happy is he."

THE world was found, in the days of the Prophet Joseph Smith, adrift upon the great ocean of life, with no one to guide the ship, no one to man it, no one to direct it. It was left as a ship on the ocean without a rudder, and no organization pointed to the true order of worship until these revelations came from the Lord. The Lord said, in speaking upon this very thing:

Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I are.

And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it.

But verily I say unto all those to whom the kingdom has been given—from you it must be preached unto them, that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief, and your brethren in Zion for their rebellion against you at the time I sent you.

And so the Lord gave Joseph Smith revelations intended to bring men to the true order and way of thinking. I have always felt that our Eternal Father did not hate those sons and daughters of His who were gathered together in different parts of the earth, worshipping Him; but He said that their "creeds," their way of thinking, their way of interpreting Him, their way of interpreting religion and all that had to do with His great plan were an

abomination in His sight because of the errors they taught and believed. We can readily see why He said it. They ought not to take offense, because they were mistaken. They were probably led by the power of the adversary to teach for doctrine the commandments of men, and to keep men in darkness as long as possible.

The responsibility that came upon the Prophet made him the great character that he was. Now he began immediately to send missionaries into all parts of the world. Men gathered together and rallied unto his cause. There were organizations effected in different parts of America. Kirtland, Ohio, came into existence, and there the Church flourished for a time. Then they made their march to Independence, Missouri. They lived in Missouri for several years, until they were driven out of that land, eastward again, back into Illinois, where they built that beautiful city, Nauvoo.

Thus the Church—a Church that had been founded upon facts, whose people believed in the true and the living God; a people who believed that they were made in the image of God; a people who believed that the Lord had appeared unto men in the earth; that they had a prophet for a file leader; that they had an existence here in the earth, as a result of the life they had led before they came into this earth—this Church continued to expand. The people worked with great faith and integrity, and established commonwealths that are to this day pointed to with pride. Because of their desire to establish permanently in the earth, their building and records live after them.

I BRING these things to your attention that you may be reminded of the marvellous growth that has taken place. After a hundred years of time, the Lord's people still live. They have gone into the world and baptized thousands of people; they have built up great organizations, even though they were driven from one place to the other; they have built cities and towns and villages. Faith has always been found among them. They are men and women anxious to press forward, anxious to build.

These achievements must always be taken into consideration by the men and women of the world, who say there is no such thing as revelation in our day, no communication between God and man. These things must stand there as a monument, both historically and religiously.

The principles that are taught to-day are the same as they were a century ago. If we could show to the world the sermons of the Prophet Joseph and of those other early brethren, sermons that were preached in Kirtland, in Independence, in Far West and Liberty, and then in Nauvoo, and in the old world too, wherever the elders were sent, and then compare those sermons with the sermons of to-day, we should see that there has been no change. Men in all these periods, speaking under the inspiration and power of God, bore testimony to the divine work in which we are engaged. The same Teacher, called the Holy Ghost—that member of the Godhead whose ministry is to follow the baptized believer to bring things to his remembrance and to bear testimony unto him that it is the work of God—has been actively engaged, all the time, as affirmed by the hundreds and thousands of people who have kept the commandments of God, and who have made a study of this great work.

What can the people of the earth say? What objection can they raise? Can they say that we have not established, in the hands of the living God, His great marvellous work and a wonder? For it was a marvellous thing for the Prophet Joseph—a boy between fourteen and fifteen years of age—to go out into the woods to pray. It was a marvellous thing for him to leave that great congregation of men and women and to withdraw alone, into the woods and ask the Lord which of these denominations was true. Out of it came this great organization. We are all witnesses of it.

What excuses have the people of the world to offer? If they will search into the doctrines of the Church, if they will go into the principles that the Lord revealed unto His children, if they will make investigation of the principles that govern and control the destiny of the human family, and do it without a desire to criticize, but with a desire to know the truth, they must be brought face to face with the fact that surely Joseph, the Prophet, was divinely sent and appointed to be the leader of Israel again in these the last days. They will see that God so designated and appointed that all who would come unto Him would have the privilege and the right to do so, and should learn how to keep His commandments, and how to walk in His paths.

**WE** bear testimony to the children of men to-day, and we bear testimony, wherever the Priesthood has gone, that the Lord lives, that He has fully restored all the gifts and blessings, and more, that were enjoyed by organizations of previous dispensations of the Gospel. Men cannot go longer without excuse. They cannot say they have not been warned, for here is an organization that has been successfully managed and directed for one hundred years, until hundreds of thousands of people have become acquainted with the truth, and have born testimony that Joseph the Prophet did receive revelations from God, and that the Priesthood was restored; that the right to baptize in His name has been given, and that the things called the treasures of truth have been revealed, until many know the Lord. It stands as a monument for God and His great work.

Men who challenge the authority of the Lord Jesus Christ in the earth must meet the history that He has made, through the doctrines that He revealed, and through the faith and integrity of His sons and daughters. For the wealth of the Lord Jesus Christ, as is the wealth of our Eternal Father, is not in the rocks or in the stones or in the earth, but in His sons and in His daughters. In them He trusts, and through them He shall win, and He shall confound those who attempt to destroy this truth which He has revealed. If the children of men will continue to walk in His paths, to them will the glory of God be made manifest.

May we give expression always to the testimony that is within us. May we call the attention of the honest in heart in all the world to Truth, that they may be able to build their lives upon the rock of revelation—the rock upon which the Lord told His apostles He would build His true Church on earth.—(Excerpt from an address delivered in the Tabernacle, Salt Lake City, Utah, March 11th, 1934.)

## CONFIRMATORY EVIDENCES OF "MORMONISM"

## DIFFUSION OF CULTURE

IT is only when men fail to see the line of connection in events that they are prone to fall back upon the notions of arbitrary impulses, causeless freaks, chance and nonsense and indefinite unaccountability.

To ingenious attempts at explaining by the light of reason things which want the light of history to show their meaning, much of the learned nonsense of the world has indeed been due.—EDWARD BURNETT TYLOR (1871).

In the *Millennial Star* of December 7, 1933, the work of Professor G. Elliot Smith, and its bearing on the Book of Mormon was mentioned. A new book of Professor Smith's, *The Diffusion of Culture* (Watts & Co., 7s. 6d.), which gives his latest information on this interesting and important subject, was published a few months ago. The book discusses some of the principal evidences for the diffusion of culture, and the history of the movement.

Men in their exploring into the far corners of the earth, in their investigation into the cultures and civilizations of all peoples down through the centuries have often been struck by what have appeared to be, between the various peoples, similar customs, beliefs, practices: similarities in art, architecture, and the other phases of human activity. Those who believed in the divinity of the Bible explained these similarities as being results of the common ancestry of mankind as explained in Genesis. This view was accepted for some time, but, with the rise of a new way of thinking, the concepts of materialism and evolution in some of their forms, the re-examination of the fundamental concepts of science and philosophy—including the examination of the Bible by critics—on the basis of these new ideas this explanation of similarities coming from the same origin was disregarded. It was claimed that there was no evidence for the transmission or common origin of these similarities; also that native traditions and "mythologies" were superstitions and fiction, usually not having much, if any, foundation in real events or persons in the past. The explanation was advanced that the similarities between peoples were based upon, or derived from the psychological unity of mankind, that is, that because men's minds "happened" to be the same, they worked out similar beliefs and customs, religion developing out of animism (see *Millennial Star*, March 22, 1934). Such has been the consensus of thought up to the present, most investigators being of that opinion, claiming that man has been influenced, relatively but little by the transmission of customs and beliefs, in the development of civilization. It has been such theories which have led to attempts to discredit histories giving the origin and relationships of early peoples as the Bible and Book of Mormon describe.

Though travellers and scientists have noticed resemblances between nations in opposite parts of the world, it has just been in the last few years that a number of outstanding scientists in different fields of endeavour have been struck with the same

(Continued on page 220)

THURSDAY, APRIL 5, 1934

---

EDITORIAL

THE GENERAL CONFERENCE

ON Friday, April 6th, the one hundred and fourth annual conference of the Church will begin its three-day sessions in Salt Lake City. The annual conference of the Church is always an important event in Church history. Representatives from all the wards, stakes and missions of the Church in America will attend. At this conference they will be instructed by the First Presidency and other General Authorities, Mission Presidents, etc. The sessions will be characterized by a spirit of oneness in faith, purpose and desire. Undoubtedly there will be a rich outpouring of the Holy Spirit. For the general conferences have been thus characterized for many years; but they seem to grow better with the passing of years—at least, so it seems to those who regularly attend them.

Official representatives of the European Missions will not be present. However, ex-officials will be there—presidents of missions and others who have more or less recently gone to America. And so conditions in these missions will be reported, and those who attend the conference will have their attention called to the saints in Europe.

But while we cannot be there in person we can unite our faith with the faith of those who attend, and fervently pray for the conference and all of the speakers to be blessed with an abundance of the Holy Spirit. The word of the Lord will then be given to the people. And instructions particularly pertinent to the saints in these European lands will be published to them through the columns of the *Star*. Thus the instructions of the General Authorities will go out to the saints in every part of the world.

The proceedings of the Conference will be sent abroad over radio station KSL in Salt Lake City, one of the most powerful in America. This will enable saints living in Western Canada and Northern Mexico, as well as in the western part of the United States, to sit in their homes and hear the addresses, songs, music, etc., of the Conference. On Sunday morning, April 8, the Tabernacle choir will be "on the air" during an hour, 9:30 to 10:30, and all America may listen, for the choir renditions will be broadcasting without cost over a national hook-up of stations belonging to the Columbia System.

This free radio broadcasting means that the Church is now recognized in America as a worthwhile institution, and that the Tabernacle choir, which gives an hour's programme every Sunday morning over the national hook-up, is one of the best in America.



A few years ago the choir gave a thirty-minute weekly programme over station KSL only. Next this programme was given national recognition by the Columbia System. Then came the very high compliment of an invitation given more than a year ago, to lengthen this programme to sixty minutes. Yes, all Latter-day Saints have cause to rejoice at the high recognition given in America to the Church and its activities. The truth does finally prevail.

And it will be so in these European lands. If the saints here will live their religion and will work industriously for the spread of the Gospel, the work here will gradually gain momentum and many thousands who have not yet investigated our teachings will join the Church. But saints in these lands (and in every other land) should ever remember that a tree is judged by its fruit. The clean, wholesome, joyous lives exhibited by those who truly live according to the teachings of Jesus are the best proelyters. The love of truth, characteristic of His followers, makes them sympathetic, tolerant and loyal. Their love of fellowmen makes them sacrifice when necessary in order to help others. Their word is as good as their bond. They live the Golden Rule. They are ever valiant in the defense of right. They strive for self-mastery. Every man is a child of God, and therefore a brother. They are lovers of peace, and therefore avoid all kinds of personal contentions. They are saints in very deed. Of such is the kingdom of heaven; of such will any nation be proud. Hence, when by dint of hard, persistent work the Latter-day Saints make themselves known, their worth will be recognized and a brighter day will dawn for them and for the Church in the European lands.—M.

### A NEW FEATURE FOR THE "STAR"

THE transition of a group from dependence on others for leadership to self-administration is inevitable in the Gospel plan of activity, for the experience of leadership plays an essential part in the development of a complete personality. In the British Mission that transition is well under way. Many local saints have answered the call to leadership and are capably filling positions of responsibility in mission, district and branch affairs. They are leading the way to a new era in British Mission activity.

To encourage local leadership, the *Star* has planned a new feature, a series of brief sketches of local leaders. These sketches will give *Star* readers an opportunity to know those who are working in branch, district and mission-wide capacities, to feel the uplifting influence of the Gospel in their lives, and to share the inspiration of their faith and testimonies in the Gospel cause.

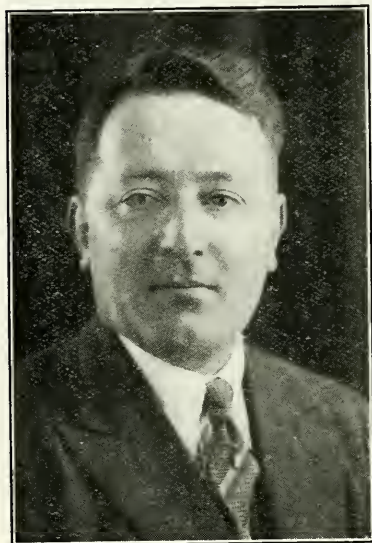
The first of the series appears in this issue. It is written by Elder Gordon B. Hinckley about Andre K. Anastasiou, of the West London Branch. The article, in itself, is a splendid introduction to the series, as well as an eloquent forecast of the excellence of the sketches to follow. Read this issue's sketch of "Highlights in Local Leadership." Watch for the ones to follow!

## HIGHLIGHTS IN LOCAL LEADERSHIP

ANDRE K. ANASTASIOU

A GRIP of sincerity in a handshake between a young American secretary and a former stowaway from Russia proved a meeting of Israel from two sides of the globe. And the exemplary life of that young American, who lived his religion seven days a week, convinced a man who had once been a choir boy in

the Greek Orthodox Church that there was something fundamentally sound in "Mormonism."



ANDRE K. ANASTASIOU

Andre K. Anastasiou was born October 31, 1894, in Odessa, Russia's grain export city on the Black Sea. His thirty-nine years have been rich with circumstances that test a man for what he is worth. And through it all he has felt the guiding hand of the Lord. Shakespeare has remarked, "There is a divinity that shapes our ends, rough hew them how we will." From that beautiful May morning in 1914, when he said good bye to his mother, and, dressed in two shirts and two pairs of trousers, bribed a sailor to hide him in the boiler room of an old freighter, he has felt the sustaining power of God. He has come with a quickening faith through a

crushing storm at sea, the dangers of coal mining in Belgium, the conscripts of war, the trials of missionary work in defense of an unpopular Gospel, and the despondency of depression. His life has been intensely romantic, and out of that life has grown a testimony that is powerful and convincing.

His travels have shown him that the Gospel of Jesus Christ is a universal power for good. His education, first as a boy in Russia and later as a student in medicine at King's College, London, has given him a scholastic preparation for his crowning work, the translating of the Book of Mormon into his native tongue. This work is now in preparation for the press.

Brother Anastasiou's first contact with the Restored Gospel was his meeting with Forrest Stewart, a "Mormon" but not a missionary, at a Russo-British mineralogical exhibit in Westminster, 1917. Compelled by his new-found friend's manner of living, he investigated his philosophy. With Brother Stewart he went to Hammersmith branch. The contrast between the

manners of the people with whom he had been associating and the convincing sincerity of that group of Latter-day Saints so impressed him that he could not resist their company. He joined the Church.

Since then he has been an active leader and has thrilled to the growth that has come through activity. He devoted his entire time and money for six months during the War to a local mission. With Elder R. J. Pugh he commenced Church open-air meetings in Hyde Park. He has fearlessly answered a prejudiced press, and has been active in branch and Mission work. He is now M. I. A. president of the West London branch, and is second counselor on the British Mission M. I. A. Board. He is centering his interests particularly on Scout work, in an effort to help the youth of the Church to feel the joy of service that has enriched his own life.

At "Deseret" he met Marie Willowby Mead, whom he later married. They have four children, and their happy home is an example to all the world of applied "Mormon" ideals.

Brother Anastasion says, "Of all my experiences, this Gospel is the most wonderful thing." And there is a brightness on his countenance that attests to his sincerity.—GORDON B. HINCKLEY.

#### A TESTIMONY

AFTER fifteen years of study and application of the teachings of the Church of Jesus Christ of Latter-day Saints, I know as surely as I know that I live that this is the only true Church upon the face of this earth, and that the fullness of the Gospel, with all its power and authority, keys and blessings, restored through the Prophet Joseph Smith, is the only means whereby all mankind can hope to solve the problems of life and gain salvation and eternal life in the kingdom of God. This is my testimony before my God and my fellowmen.

ANDRE K. ANASTASIOU

**OPPORTUNITIES FOR EMPLOYMENT**—The *Millennial Star*, in the issue of March 22nd, extended an invitation to its readers to submit for publication, any information that might help unemployed saints to find work. A communication received from Brother J. F. Craske on March 26th states that positions are open for experienced cabinet-makers at the Western Joinery Works, 16a Croyley Road, Paddington, London, W. 9. The rate is 1s. 3d. per hour. Applications may be made by post to F. and V. Pozzoli at the above address.

From the Liverpool District came a note on March 28th telling of openings for bus drivers in Lancashire. Applicants for positions as bus drivers, holding P. S. V. licences, should write to Captain Betteridge, Ribble Motor Services, Frenchwood, Preston, Lancashire.

**MANCHESTER, FREE STATE CONFERENCES CHANGED**—The dates of the Manchester and Free State District Conferences have been interchanged. Manchester Saints will convene in conference on April 22nd. Free State saints will meet May 20th.

## CONFIRMATORY EVIDENCES OF "MORMONISM"

(Concluded from page 215)

things found in different parts of the world, and as a result made studies showing the inter-relationship of these things. These studies have given rise to what is termed the "diffusionist school," headed by Professor G. Elliot Smith, who seek to explain common beliefs and customs by their common origin in one place and thence spreading to other parts of the earth.

What are these evidences which show a diffusion of culture? J. Wilfrid Jackson has shown the common use of shells for similar purposes at different ends of the earth, in Asia, Europe, Africa and America.\* C. Daryll Forde has summarized briefly the evidences showing how the methods of shipbuilding have spread into different parts of the world, where similar boats are used, even today. The oculus, or an eye, is painted or carved on the prow of boats in Egypt, India, China and America.† Similarity of beliefs has been treated by W. J. Perry; for example, the world-wide belief in archaic civilizations, in a sky-born origin.‡ (Our pre-existing relationship with God?) Dr. Smith has found mummification of the dead not only in Egypt but in many parts of the world, including America.§ He has also found many other similarities.|| We may quote a partial summary from Professor Smith.¶

Whether we study the earliest conception of the kingship and the State; primitive religion and social organization; the methods of agriculture and irrigation; the procedure for measuring the year or subdividing the hours of the day into two series of twelve; the magical values attached to gold, pearls, jade, and turquoise; the designs of ships and the methods of shipbuilding and navigation; the mode of constructing the stone superstructure of the tomb and the degraded imitations of it known as dolmens; the ideas expressed in the earliest temples and the distinctive functions of the priesthood; the conception of the preservation of the corpse as a means of prolonging existence; the devices (opening of the mouth, libations, incense-burning, dancing, music, the drama, and games) for reanimating the dead; the manifold myths and folk-stories that emerged from such beliefs and practices; the whole conception of a celestial heaven; various devices for conveying the dead to the sky world; the invention of the practice of cremation and its spread in Asia, Europe, Oceania, and America; primitive ideas of the nature of life and the part played by water in its production and the belief that water-plants, like the lotus, represented the power of life-giving; the peculiar symbolism of animals and the creation of composite monsters, such as dragons; these and scores of other fantastic ideas and devices built up into a complex and arbitrary system and a discipline that still influences, if it does not completely control, the daily lives of all of us at the present time, estab-

\*J. Wilfrid Jackson, *Shells as Evidence of the Migrations of Early Culture*, 1917.

†C. Daryll Forde, *Ancient Mariners*, 1927.

‡W. J. Perry, *Children of the Sun*, 1926; *Growth of Civilization*, 1923; *Origin and Magic of Religion*, 1924; *Gods and Men*, 1927.

§G. Elliot Smith, *The Migrations of Early Culture*, 1915.

||G. Elliot Smith, *Human History*, 1930; *Evolution of the Dragon*, 1919; *Elephants and Ethnologists*, 1924; *The Influence of Ancient Egyptian Civilization in the East and in America*, 1916.

¶*Diffusion of Culture*, pp. 181-86.

lish beyond question the unity of origin of civilization and the fact of an unbroken diffusion of culture for fifty centuries. This fact is also demonstrated by the world-wide distribution of myths and folk-stories, of the arbitrary nature of the bow, and many strange beliefs, decorative symbols and industries.

These and many other similarities are discussed in the works given, with maps showing their distribution in the world.

Professor Smith takes the example of Mohammedanism and shows how its concepts, customs, characteristic art and way of life have been diffused, in comparatively recent times (since 622 A.D.), to all the Eastern world. Today, no one finding Mohammedan culture in some part of the world would claim that it was there because of "psychological unity" of that people and the Mohammedans, or that it occurred by chance development, but instead he would attribute it to contact with Mohammedanism. Or, to follow the argument of Professor Smith (pp. 34-36):

If, in the same way, the generally admitted facts of the spread of Christianity, of Buddhism, of Mithraism, or in fact of any religion, had been recited, they would have provided further illustrations of the reality of diffusion—not merely of religious ideas, but of a multitude of customs and beliefs, architectural motives, and decorative symbols, ritual practices, and manners of living and behaving, which were accepted by peoples of diverse races and varied antecedents. If, then, no one questions the reality of such migration of religious ritual and its social accretions, why not accept the patent evidence for similar happenings in still earlier centuries, when civilization and religion were even more nearly identical terms, whereby the Children of the Sun, with their creation stories, their tradition of the flood, their totemism, their dual organization of society, and all the varied ingredients of their complex culture, spread to the ends of the earth? No clear-cut distinction had then been made between religious and secular elements: the spread of a religion was the diffusion of a particular civilization.

It is in the highest degree improbable that such diffusion of culture as is revealed in the histories of later religions did not also occur in the case of the earlier peoples with even more catholic faiths, in which all the art and crafts, all the dances and games, music and drama, almost all customs and myths, had definite ritual significance and were part and parcel of the people's religion. The diffusion of archaic civilization was probably effected in the same way, as we know, from definite historical records, the later phases of culture to have been spread abroad.

So also does this apply to the American Indians, among whom the religious and secular elements described in the Book of Mormon have been, and in many cases, are still to be found.

Why is this important to Latter-day Saints? Because the Book of Mormon gives an explanation for just such religious and cultural elements of the Hebrews, Egyptians, Chaldeans, and Christians that are found among the American Indians (see recent issues of the *Millennial Star* for some of these).

The reality of the Book of Mormon migrations, which accounts for cultural diffusion to America, is being supported by such work as that of the "diffusionist school," in that they accept the reality and give evidence of the Old World culture in America. The Book of Mormon is "light of history" explaining "connection in events" in ancient American history. The "diffusion of culture" movement is gathering more evidences confirmatory of "Mormonism."—ELDER FRANKLIN S. HARRIS, JR.,

## NEWCASTLE DISTRICT CONFERENCE

A BEAUTIFUL spring day and an attractive hall were the setting of the annual spring conference of the Newcastle District held in Sunderland, March 25th, 1934. Mission authorities in attendance were President James H. Douglas and Sister Rintha Pratt Douglas. The conference programme was built around the theme, "What is Mormonism?" This idea was carried out to the enlightenment of Church members, friends and investigators during the three sessions of the day.

As is customary, the morning session was devoted to departmental work. President Douglas met with the Priesthood; Sister Douglas instructed the Relief Society sisters present.

After the Church authorities were sustained in the afternoon session, District President Gaskell A. Romney gave a report of branch activity and missionary labours, and spoke of the general conditions in the District. Elder Frederick William Oates then spoke on the need of vision in everyday life, stressing the importance of living the Gospel daily. Elder William G. Anderson, District Supervisor of Genealogy, next addressed the session on each member's obligation in seeking out his ancestry. The feature of the afternoon session was a pageant entitled, "Truth For Every Day," written and directed by Elder G. Homer Durham. This presentation showed the Auxiliary set-up in the British Mission—the organization and purpose of each auxiliary with its departments, explaining their universal appeal and how they aid the Priesthood.

A special meeting for all M. I. A. workers was held between the afternoon and evening sessions, under the direction of Elder G. Homer

Durham in behalf of the Mission M. I. A. Boards.

First speaker of the evening session was Elder Durham. He spoke on the importance of every man being a "discoverer," searching for Truth, finding it, and living it. Sister Rintha Pratt Douglas next expressed her gratitude at being called to the mission field and told of the blessings that had come to her in doing her work. She then discussed the basis for prejudice existing against the Church, and clearly illustrated how misrepresentation and ill-feeling are rapidly being replaced by understanding and good-will. She then bore her testimony to the truth of the Gospel.

In the principal address of the evening, President James H. Douglas told of the courage that it took to be a member of the Church of Christ, in this age or in any other age. He said that we are today living in a wonderful age; that we must prepare to believe many wonderful things concerning the future. In answer to the question, "What is Mormonism?" he explained modern revelation, showing that Mormonism is Truth. He closed with a strong testimony of the Gospel.

Musical numbers by a double mixed quartette, and a duet of Bee-Hive girls interspersed the speakers.

The following travelling missionaries were in attendance: President Gaskell A. Romney, and Elders Alonzo W. Stringam, Ralph J. Pomeroy, Murrell C. Ballantyne, Alma H. Boyce, and Bernard T. Price of the Newcastle District; and Elder G. Homer Durham, Y.M.M.I.A. President of the British Mission.—ALMA H. BOYCE, Clerk of Conference.

---

THE primary responsibility of the Church is the preaching of the Gospel throughout the world for the spiritual and temporal welfare of mankind.—SYLVESTER Q. CANNON,

## FROM THE MISSION FIELD

**Appointments**—Elder Frank R. Bennett was appointed on March 10th, to preside over the Welsh District.

Elder Farron E. Cutler was appointed on March 31st to preside over the Nottingham District.

**Departures**—Elders William R. Honsten and Allan N. Adams, whose releases have been announced in the *Star*, will return to America aboard the s.s. *Manhattan*, sailing April 12th.

**Doings in the Districts: Birmingham**—The semi-annual branch conference of the Nneaton Branch was held at the branch hall on March 11th. "What was the Divine Commission of Joseph Smith?" was the theme of the sessions, which were well attended and well conducted.

March 14th was the date of a very successful social evening held for the benefit of the members and friends of the Wolverhampton Branch. After a short programme, the evening was devoted to the playing of games, and to community singing. Sister Alice R. Moore was in charge of the refreshments served during the evening.

After nearly two years of inactivity, the Northampton Branch has once more become a centre of Church activity in the district. In the newly decorated branch hall, members and friends are now meeting to again carry on regular branch activities. The future of the branch is promising because many of its members are capable and willing workers.

At a baptismal service held in the Handsworth Chapel March 25th, under the direction of President Wheeler R. English, Albert Ira Moore Parks and George Arthur Dyson were baptized by Elder Gordon Kearn Ashley. Confirmation followed.

**Bristol**—A programme of musical numbers, games, and readings provided the entertainment at a social held in the Bristol Branch, March 21st. Refreshments were served during the interval. Many friends were among those in attendance.

**Liverpool**—Bootle Branch conference was held March 18th in the Co-operative Hall at Bootle. Special musical numbers, Scripture readings and sermons presented the conference message of "Added Scripture." During the afternoon, a special auxiliary meeting for the Birkenhead, Bootle and Liverpool Branches was held. Teacher training, and the value of Bee-Hive, Gleaner and Primary work were the subjects of the discussion, led by Sister Ileen A. Waspe and Sister Nettie L. Woodbry.

Relief Society Conference in the Preston Branch on Sunday, March 18th, was preceded by the annual Sale of Work on Saturday at the Branch rooms. Under the direction of Sister Annie Johnson and her counsellors, Mary Rogerson and Mary C. Hartley, the affair was a gratifying success. Receipts showed a fifty per-cent increase over the sale of last year.

Relief Society members at Blackburn Branch, under the direction of President Isabella Blackburn and her able counselors, conducted a Sale of Work on March 17th. "Tea" was served during the afternoon, and was followed by a concert entertainment to complete the day's programme.

Priesthood members of the Accrington, Burnley and Nelson Branches convened March 17th at Burnley to hold their bi-monthly meeting. A constructive discussion of Priesthood problems, and instruction from the District authorities constituted the evening's programme.

**London**—Another of the series of socials in the South London Branch recreational programme was held at the Y.W.C.A. rooms in Tunstall Road, March 15th. M. I. A. President Samuel Hislop was in charge of the evening's activities. Sister A. M. Bickerstaff, president of the South London Relief Society planned and directed the serving of refreshments. Music, a one-act play, and dancing made the evening complete. Of the sixty people present, twenty-five were friends and investigators.

Elders in London are still making friends through their basketball activities. A large crowd even paid admission fees to watch their contest with the Plaistow Red Triangle Club, which Plaistow won 40-29. However, the missionaries, true to traditional form, seem to play best when their services are free to all. Three games with the Y. M. C. A. Central Club during the past two months, at which no admission charge was made, have resulted in decisive "Mormon" victories.

**Norwich**—The Norwich Branch held its semi-annual conference on March 11th, at the branch chapel. Services were under the direction of Branch President Alfred Burrell, and presented "The Dispersion and Gathering of Israel."

**Manchester**—Primary children of the Oldham Branch held their annual conference on February 25th. Under the direction of their Primary Mother, they recited, talked and sang to display an abundance of talent.

The week end of March 17th was a period of intense activity in the Oldham Branch. On Saturday, the Relief Society, with the help of each of the other auxiliaries, sponsored a Grand Bazaar in aid of the building fund. President B. R. Birchall of the Irish Free State District was Guest Chairman for the day. But not all of the time was spent in buying and selling. Refreshments were provided in a picturesque miniature cafe, and M. I. A. members entertained the guests with a splendid programme of sketches, dialogues, and songs. The

Oldham Branch orchestra supplied the music. Receipts from the sale totalled £25.

Brother and Sister Birchall and Ena Birchall remained in Oldham until Sunday to participate in the Relief Society Founder's Day services, at which Brother Birchall was the principal speaker.

**Scottish**—The Glasgow Branch was reorganized on Sunday, March 4th, under the direction of President William Murdoch, Jr. Elder James M. Pryde was sustained and set apart as president of the branch. Elders Robert McQueen and Robert D. Clark were made his counsellors. Branch activities are moving with increased vigour under the new presidency.

**Ulster**—Jean Beatrice Cussans and Samuel Brown McKinney were baptized by Elder William R. Houston at a service held at the Belfast Turkish Baths on March 18th. The services were under the direction of Elder William A. De Hart, who confirmed Sister Cussans. Brother McKinney was confirmed by local Elder Joseph Ditty.

**Personal**—Sister Helen Poole, wife of President George F. Poole of the North London Branch, and counsellor to Sister Rintha Pratt Douglas in the British Mission Relief Society Presidency has temporarily given up her duties, under doctors orders, to seek rest in the country. Her health was threatened by an impending nervous breakdown.

To Brother John R. and Sister Winnifred B. Lynn of the Rugby Branch was born a son on March 18th.

#### CONTENTS

The Glory of God in the Earth	209	A New Feature for the	
Confirmatory Evidences of		<i>Star</i> ... ..	217
"Mormonism" ... ..	215	Highlights in Local Leadership	218
Editorials: The General Con-		Newcastle District Conference	222
ference ... ..	216	From the Mission Field...	223

PUBLISHER: JAMES H. DOUGLAS, 43 TAVISTOCK SQUARE, LONDON, W.C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: RICHARD S. BENNETT, 5 GORDON SQUARE, LONDON, W.C. 1